THE

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THE CHURCH.

An Extract from the Manuscripts of the Late Dr. Edgar.

The Church, as a visible body, has existed, in one form or other, from the creation of man. Her members, at different periods, have been few or many. At one time, she has been established and caressed by civil states; at another, subjected to the tortures of their persecution. Her appearance has been, at one period, public and grand; she has looked forth, fair as the moon, clear as the sun, and terrible as an army with banners; at another period, she has scarcely dared to peep forth from obscurity. Her members have sat on thrones, and swayed sceptres, when the gentiles have come to her light, and kings to the brightness of her rising; but they have also wandered in deserts, and in mountains, in dens, and caves of the earth. They have enjoyed liberty without controul, but they have also had trial of cruel mocking and scourging, yea, moreover, of bonds and imprisonment; they have been stoned, sawn asunder, tempted, slain with the sword. They have sat safe under their vine and fig-tree, and none to make them afraid; and also groaned in the dungeons, and been burned in the fires of the Inquisition. They have been gorgeously arrayed in blue, and purple, and scarlet, and been adorned with gold and precious stones; but they have likewise wandered about in sheep skins and goat skins, being destitute, afflicted, tormented. High, as to externals, has the church ranked at times; and her buildings have been the glory of chief cities; the most costly productions of the earth, the finest arts, and the most skilful artificers have been employed to give splendour and magnificence to her places of worship; but lowly has she sat, too, without a house to shelter her, on the waste of the desert, and in the solitude of the wilderness. The light of sacred truth has shone in her with beautiful lustre; but the

darkness, the gross darkness of error has often been around her, and almost hid her from human view. In genuine purity, her members have been all glorious within, and by righteousness, ornamented as with garments of golden embroidery; but connected with her too, by man's wickedness, has been the highest aggravation of abominable immoralities. Within her pale have been the best characters, and the best actions, that ever adorned human nature—but alas! connected with her outward communion, have been the vilest wretches that ever bore the human name. To an endless round of vicissitudes has she been subject—in her name, but without her sanction, what wars have been waged, what oceans of blood shed! To two witnesses has she been, or she may be reduced; yet she is destined to embrace in her bosom, and enrich with her privileges, the whole population of the world.

Whatever evils have prevailed in her, are not to be ascribed to her, but to corrupt men, who have arrogated the rights of her membership and government, and to a wicked world in which she is situated.

Her head is possessed of infinite perfection; her constitution and ordinances are perfect as their Divine Author; her doctrines and institutions are the product of unerring wisdom; her privileges are the fruits of the Saviour's purchase; and her laws are a transcript of the will of God. Though her officers and members are imperfect, she has been the great instrument of all the chief good existing among men. She has been the main pillar of the stability of states; and but for her, the world would have been a chaos of confusion, and a hell of misery. She has enlightened the blind, set free the captive, restrained the dominion of Satan, and stemmed the torrent of iniquity. The heralds of her glory have proclaimed peace on earth—good will to men; and in spite of sophistry and infidelity, of power, wickedness, and cruelty, have extended her empire wide and far. Before the brightness of her light, the darkness of Paganism fled; the sages of antiquity sat at her feet, to learn and acknowledge the infinite superiority of her wisdom and virtue. Whatever is estimable in worth, and imperishable in delightful enjoyment, is to be had in her. In the event of her universal benign reign, there will be no place found for Anti-christian heresy and wickedness, for Mahomedan delusion, or Pagan Idolatry. "They shall not hurt nor destroy, in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

The Church has weathered many a storm on the troubled

ocean of life, and tempests yet await her; but there is nothing more certain than that she shall be steered safely into the haven of endless rest. For her sake, empires have had their rise and fall, their noon day of prosperity, and their night of ruin. For her, Babylon, Jerusalem, Rome, rose, prospered, and perished. For her, cities have been razed, and their memorial has perished with them. Against her, the policy and power of the earth have been leagued; her conflicts have been often long and severe; but her militant state will, one day, be exchanged for an eternal triumph. For her sake, the world is preserved in existence; time continues to run, and the wheels within wheels, of Providence, are ever in motion. The headship of the Church, for her advantage, extends to the management of the hosts of heaven, and to the fiends of Tophet, to things material and immaterial, to the preservation and government of the world, to the limitation and overruling of all actions and all events.

The Church, like the moon, has waxed and waned; she has had partial decay and revival, degeneracy and reform. Many are the imperfections still connected with her. Her courts are liable to err; her officers may be weak and worthless, or turn out to be reprobates and enemies. Her members may be formalists or hypocrites, and may prove themselves the enemies of the cross of Christ. But she belongs to the King of kings, by the purchase of his blood, the agency of his spirit, the light of his word, the means and instruments of his employing; by the prevalence of his intercession, the wisdom of his management, the omnipotence of his arm, and the efficacy of his grace, will she be preserved, and conducted onward to perfection, till the glorious day, when, without spot or wrinkle, or any such thing, she shall be presented to the Father. Then shall be for ever separated from her communion the hollow professor, and the knavish priest. She will be freed from the power and stratagem of devils, the plausibilities of human imposture, and of all corruptions. Sin and sorrow having fled away, the millions of her ransomed members, surrounding the throne of heaven, knowing as known, and seeing God as he is, will, with everlasting joy on their heads, celebrate his glory in anthems of praise for ever.

A VOICE TO PROFESSING CHRISTIANS, FROM THE PRIVILEGES, AND OBSTINACY, AND FATE OF ISRAEL.

It is a melancholy feature in the human character, that we are not sufficiently attentive to the ways of God's dealing with our fellows, till the Almighty visits ourselves. We are not touched with a due apprehension of his justice, nor are we seriously affected with the most tragical relation of his judgments on others. Men indulge themselves, and sleep securely in the lap of sensuality, till the judgments of heaven rush in upon them, and destroy them. When we are forewarned of public calamities, which God, in his word, threatened against a nation, not more sinful than our own, few believe the report; when the sword only rages in foreign countries, when grim death, and meagre famine, are not before our own eyes, we are not much moved; our bowels do not yearn to any good purpose, till the messengers of heaven's wrath stalk about in our own streets, and knock at our own doors.

Notwithstanding our wonted indifference, there is surely enough in the history of Israel's privileges, and obstinacy, and fate, to warn us of the terrific responsibility resting on ourselves. Let us take a few, from the many illustrations, furnished to us in the sacred page. The people thirsted for water at Rephidim, and murmured against Moses, saying, Wherefore is it that thou hast brought us out of Egypt to kill us, and our children, and our cattle, with thirst? What unnatural rebellion this, against that God, who, though he had his dwelling so high, yet looked down, with the tenderness of a father, on the afflictions of his children, and sent Moses as his ambassador on earth, and his plagues as ambassadors from heaven, to bring them out of a slavish captivity by a mighty arm. Such treatment of Moses, who had gone through so many difficulties for their sakes, and who had, in so triumphant a manner, delivered them from bondage, was surely a sore provocation; and hardened, indeed, must their hearts have been, before they could have used him so contemptuously: they who had seen the wonderful power of that rod, which in their cause, wounded the rivers of Egypt, and made them run with blood—that rod which raised the very dust of the earth in their quarrel, and made it overcome their enemies. Surely they could not doubt, that he who made the sea dry land, for their preservation, could also make the wilderness a standing pool for the supply of their wants. How stupid, how ungrateful

was it for them to imagine, that he who had given them light in Goshen, was now muffled in thick darkness; that he who had sent a flaming pillar to direct their path, would now let them perish in the desert, or that he who had so miraculously delivered them from the hands of the Egyptians, would now suffer them to die of thirst. The great and happy experience they had of God's goodness and protection ought surely to have made them rely on him in the greatest difficulties—wait upon him, in his providence, with humble patience; and trust in him even unto death. But they were a stiff necked and rebellious generation, more hard hearted than their old task-masters, more obstinate than Pharoah, more obdurate than the rock of Horeb; for the rock obeyed the voice of Moses, so that when he struck it, the water gushed out. Pharoah only drove Moses from his presence: but this mad, unthankful people, were ready to stone him. A bold mutiny, indeed, against the governor of heaven's appointment, who had brought with him such incontestible credentials—against a general, who, by his intercession, called down from heaven abundant provision for his clamorous forces—a general who triumphed over the king of Egypt, in his own court—a general who kept even the waves of the sea in awe! Such provocation, one would naturally think, would have excited him to call down fire from heaven, to consume them, instead of water, to refresh and support them. But Moses was the meekest of men, and God a merciful father, who descended, not in judgment, but in mercy. The rock was struck, and the stream leaped forth, at the command of its God.

Who is not ready to exclaim—what a perverse and stiff-necked generation! Oh, how easy to condemn others; but let us look to ourselves. Let us state the case fairly between the people of Israel, and those of our own highly favoured land. Israel, it is true, was delivered from bondage, but it was such as could affect them only in the few short years of their pilgrimage in the world; but this land has been delivered from a spiritual thraldom, which would have bound and enslaved us for ever. First:—from pagan superstition and idolatry, by the preaching of Christ's gospel; and again from the corruptions and tyranny of Popery, both at the Reformation and Revolution. Moses, sent from God with great power, was the leader of the Israelites; but we have Christ, a greater than he, to be the captain of our salvation; they had a man to lead them; we have God. The Red Sea was divided to give Israel an easy passage, and save them from their enemies; we

have a greater, yea, an inestimable salvation, wrought for us through the sea of Jesus' blood. They, indeed, were fed with manna from heaven, but even that manna would corrupt and putrify; but our better part is fed, refreshed, and strengthened, by the bread of heaven, even Christ, which is incorruptible. The rock of Horeb was smitten for Israel, and the waters gushed out to quench their thirst: that rock which is higher than we, has also been smitten for us; and in it is opened a purer and more beneficial fountain for our sins and our uncleanness;—a fountain which has infinitely greater virtue than Jordan, or all the waters of Canaan. They had a pillar of fire to direct their march through the wilderness; we have the light and sunshine of the gospel to be a light to our feet and a lamp to our path. They had the promise of an earthly Canaan, we of a heavenly Jerusalem; they had the law of Moses, we have that too, and the gospel of Christ; they had circumcision and the pascal lamb, as pledges of a covenant between them and God; we have Baptism and the Lord's Supper, as seals of eternal life to the faithful. They were loaded and encumbered with an intolerable yoke of ceremonies, but our duty and service are perfect freedom—a light burden and an easy yoke. They looked forward through the types of the law, to a Messiah as yet to come; we worship a crucified Saviour, who has appeared among men, and suffered and died to reconcile sinners to God; and who now sits on the right hand of the throne of heaven, as the great intercessor.

What was the fate of this stiff-necked and rebellious generation? God sware in his wrath, that they never should enter into his rest—they must never possess the promised land—those pleasant and fertile vales, and hills crowned with vines and olives; they must never visit the land flowing with milk and honey, which the Lord gave them for an inheritance. Instead of fruitful Canaan, the barren wilderness must be their country, all the days of their lives. Instead of green hills, and luxuriant vallies, they are condemned to tread through thorny paths, and to wear out their miserable existence in an inhospitable desert. Now, to behold a whole nation thus, on its death-bed—to hear a whole people condemned, condemned in the gross—to see "Lord have mercy on us," written on the doors of a whole kingdom, is surely a most awful display of the justice and sovereignty of Jehovah. Horrible, indeed, were the iniquities of God's ancient people, and terrific have been their punishments; famine, and pestilence, and the sword have been the winged messengers of the Almighty's vengeance upon

them; they have been made the subject of the scorn and contempt of the world, and have been scattered abroad to every nation under heaven. Their history is a history of suffering; all its pages are dyed with blood.

Harden not your hearts, therefore, professing christians, as in the provocation, and as in the day of temptation in the wilderness. Reflect on the judgments of heaven, which fell on those who were once the peculiar people of God; and tremble, lest you meet a similar doom. God shall cast the fury of his wrath upon the wicked. and rain it upon them. "Behold he cometh in his chariot, like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." Consider, for a moment, consider, against what it is, that the privileges, and obstinacy, and fate of Israel, thus call you not to harden your hearts. Is it against the evil dispositions of your own nature; is it against the thousand temptations which would lure you insensibly to the precipice of ruin, and then hurl you to the bottomless abyss below; is it against the much fair speech and flattery of her, whose lips drop as an honeycomb, and whose mouth is smoother than oil; while yet her house is the way to hell, going down to the chambers of death? The God of heaven himself, this day, this moment, is saying to you, professing christians—To-day, if ye will hear his voice, harden not your hearts; harden not your hearts against the offers which are made to you in the gospel of Christ—the freest, the noblest offers ever made to man—peace, amid all the troubled scenes of life, and eternal joys in the presence of God. In awful dispensations of Divine Providence towards you or your brethren, in times past, the Lord may have passed before you as in an earthquake, and a fire, and a great and strong wind, that rent the mountains, and brake in pieces the rocks before him; and yet you have not beheld the Lord in the earthquake, or the wind, or the fire; but hearken to the still small voice of the gospel, in your ears now, for it says to you as it did to Elijah—what do'st thou here—what do'st thou here? You are *here*, professing christian, wherever you are; *here* in the presence of Him who searches the heart, and tries the reins of the children of men. The offers of salvation by a crucified Redeemer are in your ears; and in the presence of the great God, your Saviour, it will, at the judgment day, be known whether these offers meet a welcome reception in your hearts, or whether they have been struck back from them, like the moon's cold light from the marble of the tomb. Can you deny the request of one who has been the friend of your youth, and the companion

of your age? When the wife of your bosom entreats you by the pledges of your love—when your little children climb your knees and implore you, can your heart remain unmoved? When the minister of the gospel, who loves you as his own soul, beseeches you by a Saviour's love, Oh! can you answer nay? But it is not the friend of your youth—it is not the wife of your bosom—it is not the children of your love, nor the minister of the gospel merely, that address you; a God of infinite mercy says to you this moment, through the example of Israel, turn ye, turn ye, why will ye die? Your blessed Redeemer, who loved you with an everlasting love, and gave himself for you, now freely holds forth to you the salvation which he has purchased with his blood. He entreats you by that love which he bore to you from eternity—by the privations, and persecutions, and sore distress which he endured for your sake—by the cup of heaven's justice which he drank to the dregs—by the cross on which he suffered—by the blood which flowed from his temples, and hands, and side—by the agony of his dying hour, he implores you to accept of him as your Saviour, and come and take hold on the eternal life which he has procured. While possessing the hearts and the feelings of men, can you refuse—can you turn a deaf ear to the solicitations of your Saviour and your God—can you harden your hearts against such heavenly condescension, such boundless love? Harden not your hearts as in the provocation, and as in the day of temptation in the wilderness.

POPERY ILLUSTRATED.

On the entry of the French into Toledo, during the late Peninsular war, General La Salle visited the Palace of the Inquisition. One of the instruments of torture there found deserves a particular description. In a subterraneous vault, adjoining to the audience chamber, stood, in a recess in the wall, a wooden statue, made by the hands of Monks, representing the Virgin Mary. A gilded glory beamed round her head, and she held a standard in her right hand. Notwithstanding the ample folds of the silk garment which fell from her shoulders on both sides, it appeared that she wore a breast-plate; and, upon a closer examination, it was found that the whole front of the body was covered with extremely sharp nails and small daggers, or blades of knives, with the points projecting outwards. The arms and hands had joints, and

their motions were directed by machinery, placed behind the partition. One of the servants of the Inquisition was ordered to make the machine manœuvre. As the statue extended its arms and gradually drew them back, as if she would affectionately embrace, and press some one to her heart, the well-filled knapsack of a Polish grenadier supplied for this time the place of the poor victim. The statue pressed it closer and closer; and when the directors of the machinery made it open its arms and return to its first position, the knapsack was pierced two or three inches deep, and remained hanging upon the nails and daggers of the murderous instrument.

This statue is a fair reprsentation of Romanism. It has, to the eye of the careless observer, a beauteous form. It has a countenance of much simplicity, and quiet devotion. It is arrayed in rich and flowing robes: but beneath them are "daggers." It has joints in its arms and hands, which enable it to make what motions its Ministers please. These motions are regulated by an unseen machinery. It extends its arms with great deliberation, and apparent affection,—and, with a smiling face, presses its deluded victim to its heart, and the pressure is—wounds and death!—*Dick.*

GEOGRAPHICAL CHRISTIANITY.

For the Christian Freeman.

MASTER—What kingdom is that, Sir? Scholar—The United kingdom of Great Britain and Ireland, Sir. Master—What is the religion of that kingdom, Sir? The christian religion, Sir.

The christian religion, indeed! Christianity is an easy business, then; and he talked no nonsense who said he was *born* a Protestant, instead of being born as other people, like a wild ass's colt; for in this *here* Britain, children are born christians—and no matter what be their character, continue christians till they die. This is a strange sort of affair. Let us look at it a little. Born christians, in a christian land—very strange! What, then, is christianity? The Bible says, it is a belief in the doctrines, and a following of the example of Christ. If the Bible be true, then, there is no such thing as a wholesale geographical christianity, in the true sense of the term. Let us take a look at the materials of which this *christian* nation of ours is composed, and see what pretensions it has to the high character which

it so proudly assumes. There is no use in talking of the multitudes in it who are so ignorant as not to know, even the first rudiments of christianity; nor of those who hold as their creed, a system of falsehood, entirely subversive of christianity; nor of those who openly profess infidelity; nor of those, who, though not professed infidels, live as utterly unconcerned about religion, as if there were no God; nor of those whose horribly immoral conduct sets all precepts of religion at defiance; let us confine ourselves within the pale of the church, and inquire on what grounds we presume to talk so confidently of national christianity, and this "christian country."

If the people of this kingdom be a christian people, then by their fruits ye shall know them.

Practical christianity includes the observance of all divine institutions and precepts, and is summed up in the character given of Zacharias and Elizabeth, who are said to have been "both righteous before God, walking in all the commandments and ordinances of the Lord, blameless." How then, does the conduct of the people throughout this *christian* nation correspond with this definition?

Who are all these multitudes driving to an fro, after pleasure or business, on the day sacred to the Great Founder of christianity; are these a host of Mahometans or Pagans, come to insult the sanctity of this christian soil? Indeed no, Sir, these are all christians, church-going-christians, who either profess to be in so great a hurry, that they cannot wait till the Sabbath be past, or who complain that they cannot get any "air and exercise," except on the Sabbath. Besides, Sir, you are not, perhaps, aware that some of them have already been to church, and have put in the "day's duty."

We have various kinds of christianity in this country of ours —whether the christianity of the New Testament or not, is another concern. If you would excuse some from judgment, mercy, and faith, they would satisfy you in tithing mint, anise, and cummin. Some are wholly engrossed in forms. The length of divine services, they settle accurately; the postures, the music, the dress of public worship, are all strictly attended to, as well as the strict observance of a certain phraseology, and a certain fixed order of services.

We should not be wanting in evidences of christianity, did christianity consist in bowing down the head, making long prayers for a pretence, beholding a mote in a brother's eye, but neglecting the beam in our own; bringing railing accusations

against sects different from ours, raising and circulating evil reports on them, and affecting to mourn over their degeneracy.

If christianity consisted merely in attending church, we would have a considerable number of christians; for, it does not seem an absolutely intolerable yoke to many to hear a sermon, to wait during the singing and prayer, and repeat, or bow—amen. There are not a few, either, who would be truly christian, did christianity consist in binding on others heavy burdens, and grievous to be borne, which they themselves do not touch with one of their fingers. If the outward rite of baptism made all who receive it christians, what a blessed *christian* land would ours be; for christianity has become so common, and the want of it so disgraceful, that the veriest ruffian who pollutes God's earth, must have his child baptized; and to the disgrace of our *christian* land be it told, there are every where found *christian* ministers to profane this sacred ordinance. If this be the way that christians are made, it is no wonder that we should laugh at poor Papists going through all the torturing, bleeding round of their pilgrimages and penances, when we have a road to christianity so very much smoother and shorter.

What a pity, for the sake of consistency, in this *christian* country, that christianity should cost anything—should call for any sacrifices. How many poor *christians* have not even a sitting in the house of God, though that would not cost them above five shillings a year, while they think little of drinking a glass each day, which, each year throws three pounds to the devil. How many rich *christians* absent themselves from church when money is to be asked for God, and what whining do they keep about their poverty, when christianity asks them for sixpence, though to display their vanity, or pamper their lusts, they squander thousands of pounds.

Were christianity licentiousness, instead of liberty, our profession of christianity would not be so hollow; and were prosperity and fame always to accompany attachment to the cause of Christ we would have many cross bearers. It would not require the pencil of Hogarth to paint in most ridiculous colours, the difference between the appearance and profession of many *christians*, who say they have taken up the cross. There are many other places besides a city feast among christian aldermen, where it would be quite *out* of place to quote the text—"If any man will come after me, let him deny himself, and take up his cross and follow me." I have been at meetings, even

of the clergy, where, though the quotation of the text might not have subjected a man to an action at law, as in the case of the man, 'tother day, quoting 1 Tim. iv. 1–3, to the Popish priest; yet the bare mention of any such thing would have been considered very impertinent.

Does it not appear to you, gentlemen Editors, that the old christianity is very much out of fashion in our *christian* country, which, in former times, induced people to run, to wrestle, to fight the good fight of faith—to endure hardness, as good soldiers—to cut off a right hand, or pluck out a right eye for the sake of the kingdom of heaven—to love an enemy, forgive him, pray for him—to return blessing for cursing, and good for evil—to crucify the flesh with the affections and lusts—to mortify the members of the body as to fornication, uncleanness, inordinate affections, evil concupiscence, and covetousness—to put off anger, wrath, malice, blasphemy and filthy communication—to do to others what men would have done to themselves. You will agree with me, likely, that if such christianity as this were extended over our *christian* country, it would effect a wonderful change. What would our *christian* country do then for prize fighting and duelling? How could her *christian* people live without play acting, card playing, horse and boat racing, and all sorts of gambling?—and as for spirit drinking, it would be done for ever.

Though a large portion of our *christian* country is still idolatrous, yet it is some little comfort to know that we are not pagan; almost all the pagan gods in the country being stored up in the Museum of the London Missionary Society, not to be prayed to, but to be gazed at with mingled feelings of sorrow, for what poor man is, and of joy, for what God hath wrought. Still, however, the absence of paganism does not constitute christianity. There are many *christians* in this *christian* land—men of high profession; regular in attendance on the public and private exercises of religion; they are not drunkards—they are not profane swearers—they make no violent breaches of the Sabbath; and, yet to christianity, as holy zeal burning within, or holy practice shining without, they are utter strangers. No thought of theirs has been brought into subjection to Christ. Here is one with much pretension to godliness, yet he is an unjust, tyrannical master. There is another who has learned to mimic piety; but he is an eye-servant—a man-pleaser. There is a man who never neglects family prayer; but he feels none of the affections, and practises none of the duties of a husband

or a father. He goes the rounds of devotion; yet who is more determined than he on making all around him unhappy? This matron would be esteemed religious; but she wants the tenderness and gentleness, the anxiety and industry of a christian mother. She is contentious, clamorous, ill-tempered—Oh, how shall she rear children for God!

Her husband is of a different character; yet no better. He is a great stickler, it is true, for order. His chief fort is church discipline. If you heard him pray only once in a prayer-meeting, or in his family, you might imagine him pious, and perhaps he imagines so too; but it is all a deception; for he is avaricious, and the cries of those whose wages he keeps back by fraud, enter into the ears of the God of Sabbaoth. He robs not God of his formal dues, but, if he had an opportunity, he would cheat his own mother. He devours widows' houses—takes a pledge of the fatherless, and by extortion and rapacious cruelty, grinds the faces of the poor. While he sits in the house of God, his heart goes after its covetousness in buying and selling, and money changing. The more he possesses, the more eagerly he seizes, and the more firmly he holds. The near approach of death only makes him the more sordid, and griping, and narrow. He is a stranger to the yearnings of compassion, and is deaf to the cry of distress. He is a greedy dog, who can never have enough; and, like the two daughters of the horse-leech, he ever cries, give, give.

Other geographical christians are just and generous; they scorn a mean action, and hold the knave and the cheat in abhorrence; yet, their mouth is full of cursing, and the fear of God is not before their eyes. They would not injure a brother or vilify a neighbour; yet they dishonour their Creator and Preserver by profaning his sacred name. Their liberality is great, and their donations are many; but they sacrifice not to God the sacrifices of thanksgiving, nor call upon his name. They owe no man any thing; and, yet, are deeply in debt to Jehovah. To him, in all their life, they have never offered one sincere prayer, nor praised his name for one of his mercies. In regard to equals, they seem to do justly, and to the miserable, to love mercy; but they walk not humbly with God. They render unto Cæsar, the things that are Cæsar's, but not unto God, the things that are God's.

Much of the christianity which satisfies the people of this *christian* land, consists in not being so bad, or not thinking themselves so bad as others. This, it is true, was not the christianity of the apostle Paul. He looked on himself as the

chief of sinners; and very good and wise men have said that, the more a man looks in genuine humility into himself, and the less that he looks in genuine censoriousness into other people, the worse opinion will he have of himself, and the better of his neighbours. This doctrine, however, though scriptural and true, is not at all fashionable in our *christian* country. "I think that I have not been a great sinner," said a great admiral, the praises of whose piety, and the excellence of whose prayers, this *christian* country of ours will never have done singing; though, for my part, I had never any relish for either the piety or the prayers of one who could forsake his own wife, (an excellent wife too,) and live with another man's. "I have not been a *great* sinner." Yes, that's the word on which so many dying lips dwell, with such fatal emphasis. A poor, ignorant, sinful creature, lodged in the room above one whom I know and love; she saw her end approaching—in despair, she sent for a minister; he came, but Oh, such a minister of Jesus! He talked of health; he talked of every thing, but of the one thing needful. You are *young*, said he, you cannot have committed any *great* sins, and I have no doubt but you will obtain everlasting happiness. Alas, alas, for our *christian* country! —the priest crying, peace, peace, and the people loving to have it so.

"Oh the hope of Israel, and Saviour thereof, in the time of trouble, why shouldst thou be as a stranger in our land, and as a way-faring man, that turns aside to tarry but for a night." A deep delusion is on us. We look to our tall church spires; we count our increasing meeting-houses; we talk of christianity being part and parcel of the law of our land, and we fancy ourselves a christian nation; while yet, infidelity is rampant, and Popery is exalting herself with the pride and wickedness of Lucifer, and building altars for her idolatry on every high hill, and under every green tree. Fools that we are, to imagine that the empty parade of christianity—this idle pomp of a name, will ever do ought else than exalt us to heaven, like Capernaum, only to be thrust down to hell. Come, come, if we would be a christian nation, let us to the work like men. What are you shouting for, fool? Is it because the increasing power of civil and religious liberty is trampling in dust those civil pains and penalties, by which a nominal christianity, in times past, harassed, and tortured, and persecuted all who dared to follow the dictates of conscience? Why weep you, idiot? Are you afraid the truth cannot support, and defend, and maintain herself? Must she have the

sword of the civil magistrate at her back, before she dares to look on the face of a foe? Has her God deserted her, and left her to the protection of faithless man? Hold, proud potentate; she has no need of your thumbscrews or boots, for torturing into hypocrisy; the weapons of her warfare are not carnal; and is she the less protected, or the less powerful on that account? No, her weapons are mighty THROUGH GOD, to the pulling down of strong holds, and bringing—what? Is it every action, and every look, to acknowledge submission? No, no—even the tyrant may have that, while the soul of the dying martyr scorns his coward murderer; but bringing into captivity every *thought* to the obedience of Christ.

If we would prove, therefore, what God can do, let us cease from man, whose breath is in his nostrils, for wherein is he to be accounted of; let us bring back primitive christianity Why should not the days of zeal, and faithfulness, and holy devotedness, and disinterested benevolence, visit our world once more? Is it not true of God, now, that he has "no pleasure at all, that the wicked should die, and not that he should return from his ways and live?" Has grace become infirm through age, or the arm "mighty to save," been debilitated? Are we so far away from Jerusalem, or so far sunk back in time, as to be beyond the reach of Christ's promise, "Lo, I am with you always, even to the end of the world?" It is, it is, brethren, our own fault that we are so cold and dead. We need not attempt, for it is foolishness, to roll over the blame upon God. The church is in a state of unholy connexion with the world—the world has contaminated her. That connexion must be broken. We call on every man who loves the truth, to rouse up for the purification of Zion. Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom, and been made like unto Gomorrah. Burst, O God, the ties by which power and profit have been connected with a mere hypocritical profession of thy sacred truth. Go forth in thine own might, conquering Jesus, and overturn every barrier which man has raised against the communion of the faithful; separate thy people from the world; bind them to each other with cords of love.

America is all life. The christianized heathen of the South Seas, of Africa, and of India, have brought back the glory of the apostolic age; and shall the old mother country sink into dotage? She has been greatly blessed, many of the salt of the earth are yet in her; and what shall hinder the mother of Wicliff and Knox, of Brainerd and Martin, to call to mind the

days of the right hand of the Most High? Let us go forth, in God's strength, and not in man's; let us cease to look to mere brute force, for putting down error, and look to the promised divine influence, for bringing home truth to the heart, with demonstration of the Spirit, and with power. Instead of going forth to meet the enemy of truth with a sword, and with a spear, and with a shield; let us go against him in the name of the Lord of Hosts, the God of the armies of Israel, whom he has defied. Let us use, in the spirit of faith, and love, and prayer, the spiritual weapons with which the Great Captain of our salvation has furnished us: then all the earth shall know that there is a God in Israel who saveth, not with sword and spear: and there is no manner of doubt but, under the blessing of the Great King of Zion, the righteousness of our nation shall go forth as brightness, and the salvation thereof as a lamp that burneth. With intense anxiety I look forward to the day of Zion's purification. It is coming, coming swiftly; I already see the dawn, and though these eyes may never behold its mid-day glory, yet, even now, amidst impurity and darkness, I can rejoice in the prospect, on behalf of sons unborn, for "in that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment and by the spirit of burning. And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow, in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain." A.

BAPTISM.

To the Editors of the Christian Freeman.

Gentlemen,—I have been often surprised at the ignorance manifested by ministers and laymen on the subject of Baptism. Among the mass of Protestant people, hosts of Popish prejudices prevail on this subject. Just think of a Protestant

mother rolling tape about her child, to get some charm communicated to the tape by the ceremony—think of an unholy struggle between two parents, getting their children baptized at the same time, for who should have his child first sprinkled with the water—think of the numberless absurdities prevalent on the subject of having an unbaptized child in the house—bringing a child home without having been baptized, who had been taken out for that purpose; think of these, and a hundred other specimens of superstition; and weep over the ignorance and folly of those who, though Protestants in name, are Papists in principle and practice.

I have before me, at present, however, specimens of ignorance and error of a much higher kind, exhibited too, not by the ignorant vulgar, but by ministers of the gospel, and persons of high standing in the church. How often, for example, have I heard ministers praying for a blessing on "so much of the element of water, as is set apart from a common to a holy use." Now, what is this but making holy water? Again, how often have I heard a parent addressed in some such language as the following, when presenting his child,—"As this child, on account of its tender years, &c., is unable to make any profession of its faith, or come under any engagement, &c., you, its parent and sponsor, do promise *for it*, that you will train it up in the fear of the Lord," &c. Now, what absurdity and absolute nonsense is here! The parent is made to speak as the representative of the child—in its room and stead; and, speaking in the person of the child, he virtually says, I solemnly promise that I will train *myself* up in the fear of the Lord—that I will administer to *myself* the rod of correction, &c. &c. &c.

The giving of a name, which is no part of Baptism at all, seems to be very generally esteemed a chief part of the ordinance; and it is to be deplored, that even ministers of the gospel themselves talk, or suffer others in their presence to talk of Baptism, as being merely the giving of a name. The grand practical error, however, of which I complain, is the holding that a man may be admitted to present his children for Baptism, who should not be admitted to communicate at the Lord's Table. This is pernicious heresy; destructive of the very nature of both sacraments, and subversive of the first principles of christianity. To whom is Baptism to be administered? To believers assuredly, and their children; but to none others. Except, therefore, the officers of the church have satisfactory evidence that the parent, whom they admit to present his child,

is a believer, they are guilty of prostituting the holy ordinance. Now, if a man furnish satisfactory evidence of being a believer, where is the church court that dares say nay, when Jesus invites him to partake of the feast which he has prepared. There has been a mystifying of the Sacrament of the Lord's Supper on the one side, and a prostituting of the Sacrament of Baptism on the other; which, however well it may have served the cause of self-interest, or formed a salvo for unfaithfulness, has done great dishonour and damage to the cause of Christ. Such is the strength of fashion, urging men to do like their neighbours, in a country where a common blackguard would be heinously offended not to be called a christian, that the solemn warnings of conscience are disregarded; and men rush forward, regardless of consequences, to bind their souls, at the baptism of their children, with vows which they have no intention of performing; to make professions of believing doctrines, which they have taken no pains even to understand; and to profess determinations of leading a godly life, which, before an hour, will be falsified. But, as the tide of fashion does not push so strongly to the communion table, the conscience of the ungodly man is allowed something like fair play; and the self-condemned wretch keeps away from an act of profanation which, he is assured, would increase his condemnation. The rulers of churches allow themselves to be carried away by the tide of prevailing opinions and customs; they do not maintain their post as they should, to defend from profanation the sacred rites of the sanctuary; and as the sacrament of Baptism is more frequently and violently prostituted than the Lord's Supper, they endeavour to find a salvo for their consiences, by trying to believe that a man may be safely admitted to present his child in Baptism, who would be an unworthy communicant at the Lord's Table. Such miserable subterfuges will not, however, deceive him who searches the heart. Beware, officers of the Christian Church, beware, I entreat you, lest you bring on your heads the blood of sinners for ever lost. What can the profane man, whom you admit to christian privileges, think of the christianity which you profess? Can he respect it? and will he not endeavour to persuade himself that, since the officers of the church, who are set to judge in such matters, consider him a christian, therefore he is a christian, and that all is well? Wo to them that cry peace, peace, while there is no peace. The prostitution of the ordinance of Baptism, throughout our country, is most awful. Where is the man that cannot get

his children baptized somewhere? We are all baptized christians—christians by the gross! Such a state of things cannot continue long. Heaven cannot endure it. It must be broken up soon, either by God's wrath, to scatter and destroy; or by God's mercy, to introduce a glorious and pure discipline, when there shall be written even on the bells of the horses—HOLINESS TO THE LORD. A.

IRVINGISM.

All our readers have heard of the Rev. Edward Irving, and the pretensions to miraculous powers made by some of his followers. We shall now furnish a specimen, to enable our readers to judge of the true character of these pretensions to the miraculous gifts of the Spirit. It is taken from a pamphlet published by Mr. Baxter, who was one of the most distinguished prophets of the sect, but who now believes the whole matter to be a deep delusion of Satan.

"I had not mentioned," says he, "to any one in London, excepting E. C., what had been spoken concerning my call to the apostolic office; deeming it proper that I should leave it to the Lord, in his own time to manifest it by the endowment of signs and wonders, as had been promised. To Miss E. C. I named it, that she might lay it before the Lord, and ask his mind on it. On the Saturday evening, a large company assembled at Mr. Irving's house, with Mr. T. and Mrs. C., and the evening was passed in prophesying, and expounding divers parts of Scripture, and particularly of the book of Revelations. Into the particulars of the expositions it is not necessary to enter, but great light seemed to all of us to be elicited; and, doubtless, as in the exposition of the part of the Epistle to the Ephesians, which I have before detailed, much truth was opened, although mingled with, and made subservient to, that which was not truth. But at the close of the meeting, a scene occurred which baffles all description, and on which whenever I now think, the deepest feelings of horror and shame creep over me. Mrs. C. was made, after our exposition was concluded, to cry out in a most piercing utterance, that there was some one in the midst of us who was provoking the Lord by jealousy, envy, and hard thoughts of his servants the prophets. Regarding this, as we all did, as the Spirit of God, every one was cast back in examination of his own thoughts; and as the gift of prophecy was a general object of desire,

many tender consciences converted their admiration of, and longing after the gift, into an envy and provocation. A feeling of dismay seemed to run through the company, but no one answered. The accusation was reiterated, with a demand that the person should step forward and confess. Many present, one after another, came forward, and confessing some sin, inquired if they were any of them the culprit. None of these, however, were recognized as such. The cry again went forth, and my voice was mingled with Mrs. C.'s, declaring the person who was meant, was conscious of it. The agony expressed on many countenances was intense; one man was so overcome, that his head fell on the chair, as though he were paralyzed, uttering an unnatural moaning cry, which showed the intensity of his mental agony. I was made in the power to pray the Lord to discover the offender, and ease the consciences of his children. But, after some time spent in this state, seeing the person was not found, we prepared to go home. As I passed Mrs. C., I took her hand to shake hands with her, when the power came upon her, and, holding my hand, she addressed me before all the company; beginning by setting out Jesus Christ, and proceeding, as the prophet of Christ, to declare that Jesus had sent his angel, and touched my lips with a living coal not many days past; that the word of the Lord proceeded from my lips, and I was a prophet, for I should speak with authority; and that I was a chosen stone in the Temple of the Lord; but warning the people not to rest in the vessel; for though I was a chief stone, yet I was not *the* chief stone. When she had concluded, I turned to Mr. Irving, intending to ask all present to kneel down and pray, when Mr. Irving silently pointed to a person who stood by, and looking to him, I saw a power resting on him, and he struggling to give utterance. I paused, and when utterance broke from him, instead of articulate words, nothing but muttering followed, and with this an expression of countenance most revolting. Lifting up a prayer to God to judge his own cause, and preserve us from judging unjustly of a brother, almost at the same moment an utterance broke from Mrs. C., and from myself. 'It is an evil spirit.' A thrill of horror passed through the company, and presently an utterance came from Mrs. C. Rebuke the unclean spirit, and command him to enter no more into him. The power came upon me, and I said, 'In the name of Jesus, I adjure thee thou foul spirit to come out of the man, and enter no more into him.' The man, however, continued muttering, and speaking nonsense. Again the command came

from Mrs. C., and the power upon me, and I used the same words over him again. Lady ———, who was present, and had before once or twice spoken in the power, under an impulse of the power rose up, and stretching her hands towards me, cried out in the power, *Greater is he that is in you, than he that is in the world;* and repeating this several times, sank down on the floor. We all paused. The muttering and disgusting utterance continued. Mr. Irving suggested, 'This kind goeth not forth but with prayer and fasting.' We were, however, confounded, and the only explication I could suggest, was, that the word of God had gone forth for the expulsion of the evil spirit, and we must rest in faith, that in due time the effect would follow, and the man be delivered; and so we parted."

FACTS, SAYINGS, AND ANECDOTES.—NO. II.

"Gather up the fragments, that nothing be lost."

Clovis, king of the Franks, in fulfilment of a vow, on account of having obtained a victory, submitted to receive baptism. The example of the king had such an influence, that three thousand of his subjects were baptized with him. Renigius, on that occasion, preached on the death of our Saviour. The king, on hearing him, cried out, "If I had been there with my Franks, that should not have happened." If his subjects had no better acquaintance with the end of Christ's sufferings than the king appeared to have, none of our missionaries would have administered baptism to them.

In England, upwards of sixty thousand Dissenters suffered on account of religion, between the restoration of Charles II. and the abdication of James II. Five thousand died in prison. Great numbers fled, for an asylum, to America, then a wilderness. Supposing the dissenting families of different denominations in England, to have been about 150,000, and that each family suffered no more than the loss of three or four pounds per annum from the *Act of Uniformity*, the whole will amount to 12 or £14,000,000—a prodigious sum for those times!

The following anecdote is related by Robert Hall, in his Memoir of the Rev. T. Toller. Mr. Toller, in preaching from Is. xxvii. 5, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me,"

illustrated this passage by the following affecting incident—"I think," said he, "I can convey the meaning of this passage, so that every one may understand it, by what took place in my own family within these few days. One of my little children had committed a fault for which I thought it my duty to chastise him. I called him to me, and explained to him the evil of what he had done, and told him how grieved I was that I must punish him for it. He heard me in silence, and then rushed into my arms, and burst into tears. I could sooner have cut off my arm than have then struck him for his fault: he had taken hold of my strength, and he had made peace with me."

THE following humorous story, says Scott, in his life of Luther, is recorded by the cautious Seckendorf, and may show the almost incredible lengths to which the popish agents proceeded in their detestable traffic of indulgences. When Tetzel was at Leipzig, and had scraped together a great deal of money from all ranks of people by his sale of indulgences, a nobleman, who suspected the imposture, put this question to him, "Can you grant absolution for a sin which a man shall intend to commit in future?" "Yes," replied the commissioner, "but on condition that the proper sum of money be actually paid down." The nobleman instantly produced the sum demanded; and in return received a diploma, sealed and signed by Tetzel, absolving him from the unexplained crime, which he secretly intended to commit. When Tetzel was about to leave Leipzig, the nobleman made inquiry respecting the road he would probably travel, waited for him in ambush, in a convenient place, attacked and robbed him, then beat him soundly with a stick, sent him back again to Leipzig with his chest empty, and at parting said, "This is the fault I intended to commit, and for which I have your absolution."

THE ablest parliament England ever saw, was the Long Parliament, and, yet, the excellent Rutherford in his letters says, "The House of Peers are rotten men: the life that is, is in the House of Commons, and many of them also have their religion to choose."

CRATES, the philosopher, wished to be on the pinnacle of the highest steeple of Athens, that he might cry aloud to the citizens, "Oh, senseless generation; how foolish are ye to heap up wealth, and yet to neglect the education of your children, for whom ye amass it!"—A sentence this, though uttered by a heathen, worthy to be engrafted on christian

principle. "Parents, provoke not your children to wrath, but train them up in the nurture and admonition of the Lord." "Train up a child in the way he should go, and when he is old he will not depart from it." While you seek a way for your children in the world, neglect not to guide them in the way that leads to heaven.

It is mentioned by Sully in his Memoirs that, on a visit to Madame de Mastin, his aunt, she received him coldly, saying she had disinherited him, because he neither believed in God, nor *in the Saints*, and worshipped none but the Devil. This was the notion her father-confessor had given her of all Protestants. A spirit of blind persecuting bigotry can change even woman into a monster worse than a beast of prey, who spares and provides for its own kind.

An ancient British Prince set up a statue of Victory where four roads met. In her right hand was a spear, and the left rested on a shield, the outside of which was gold, the inside, silver. One day, two Knights, completely armed, the one in black, and the other in white, came up to this statue from opposite parts. "This golden shield," says the black Knight. "Golden shield," interrupted the white Knight, "if I have eyes, it is silver." "I know nothing of your eyes," replied the black Knight, "but I know that the shield is gold." The dispute ended in a challenge. With fixed spears they galloped against each other; and both were hurled bleeding to the ground. A Druid, who came by, showing them their mistake, gave them this lesson, "Never enter into a dispute till you have fairly considered both sides of the question."

It was the saying of Alexander the Great, "Tuto dormivi, nam Antipater vigilavit,"—I slept serenely, for Antipater watched. They are safe whom God keeps. The Lord is thy keeper, O church. "The Lord is thy keeper," O believing soul. "Behold, he that keepeth Israel, shall neither slumber nor sleep." "I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety."

When Cæsar, pressed by an emergency, had embarked on board a vessel in a storm, he encouraged the sailors, exclaiming, "Fear not; ye carry Cæsar and his fortunes." To the trembling ministers of the church, in troublous times, we say, "Fear not; ye carry Jesus and his interests." Christ, on one occasion, when on board a vessel with his disciples, in a tempest, rebuked the winds and the waves, and they obeyed him. On another occasion, when the ship with the disciples was

tossed with waves, "Jesus, in the night, went to them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But Jesus said, It is I, be not afraid." The vessel of the church may be tossed by the commotions and persecutions of a tempestuous world; disciples may fear and tremble, but Jesus is in the midst of her. He can quell the violence of the tempest, and he who speaks with power to the angry waves, "be still," speaks faith and courage to trembling hearts, "Be of good cheer, it is I, be not afraid."

THE growth of a believer, says Cowper, is not like a mushroom, but like an oak, which increases, slowly, indeed, but surely. Many suns, showers, and frosts, pass upon it before it comes to perfection; and in winter, when it seems dead, it is gathering strength at the root.

THE late Rev. J. Burder, Author of the admirable "Village Discourses," was born in London, 1752. What an encouragement is the following fact, which he narrates, to christian fathers and mothers to labour early to bring the souls of their children and Christ together—to aim, from the first, the souls of their children for Heaven. "I must never forget my birth-day, June 5th, 1762. It was on a Sabbath, and after tea, and before family worship, my father was accustomed to catechise me, and examine what I remembered of the sermons of the day. That evening he talked to me affectionately, and reminded me that I was now ten years of age; that it was high time I began to seek the Lord, and to become truly religious. He particularly insisted upon the necessity of seeking an interest in Christ, and showed me that, as a sinner, I must perish without it, and recommended me to begin that night, and pray for it. After family worship, when my father and mother used to retire to their closets for private devotion, I also went into a chamber, the same room in which I was born, and then, I trust, sincerely and earnestly, and as far as I can recollect, for the first time, I poured out my soul to God, beseeching him to give me an interest in Christ, and desiring above all things to be found in him. Reflecting on this evening, I have often been ready to conclude, that surely I was born of God at that time—surely I then was brought to believe on Christ—surely there was something more than nature in all this." This was when he was ten years old. Parents, we say, aim the souls of your children for Heaven—lead them to Christ—pray for them, and teach them to pray.

CEPHAS.

THE WITNESS OF THE SPIRIT.

Is there indeed no such thing? Is it an enthusiastic delusion? Because some have hypocritically used this doctrine as a cloak for their wickedness, and because others have presumptuously deemed themselves the children of God while doing the works of the devil, are the real children of God to be deterred from aspiring after the marks and the assurance of their being so? Do we not read that, "He that believeth on the Son of God, hath the witness in himself;" and do we not also read that, "The Spirit beareth witness with our spirit, that we are the children of God? Such is the testimony of the Spirit in the word, and does he never bear the same testimony in the heart and conscience? In regeneration, the Spirit of God changes the soul into his own likeness, and makes it a partaker of the divine nature; must it not, therefore, have some evidence of the image which he stamps on it, and bear some impress of that seal whereby he marks it as his own? God freely forgives the sinner through faith in the blood of Jesus; and does not the Spirit, who works this faith in the soul, impart, along with it, as a fruit of faith and a pledge of pardon, that peace and joy which flow from a believing apprehension of the revealed character of God in Christ as a sin-pardoning God? God is truth; and does the Spirit bear no witness or testimony when he opens the eyes of our understanding, and shines, by the word, into the soul, to give us the light of the knowledge of God's salvation? God is love; and does not the Spirit bear witness of this in the soul, as well as in the bible, when by the contemplation of the amazing demonstration, which God has given us of his love, in the gift and sacrifice of his Son, we feel our souls drawn upwards to him by the resistless moral attraction of a sense of his love to us, and by a consequent and corresponding movement of love to him.

Jesus Christ is the image of the invisible God: he was not only God manifest in the flesh, but a manifestation of God in the flesh; he is the only mediator—reconciling God with man, and man with God; he is the only propitiation; he is our rightful Lord and owner, having bought us with his blood—the grand pattern of what the christian ought to be. Now, when the Spirit glorifies Christ, by revealing him to the soul in the fulness of his redemption and grace, the soul feels itself won to Christ, and married to him; it receives him with the newborn ardour of faith and love; it confides in him; rests in

him; rejoices in him; obeys him; resembles him; grows more and more into his likeness; and says with Paul, "I am crucified with Christ, nevertheless I live, yet not I, but Christ which liveth in me, and the life *I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.*" In this way, the Spirit bears inward witness to our spirits of Christ, and that we are partakers of his salvation. The believer has the same mind that was in Christ; is prayerful like him; zealous like him; possessing fortitude and courage like him; meek and lowly like him; patient and forgiving like him; kind, compassionate, and benevolent, like him. Such is the Christian. He is Christ's—not only Christ's purchase, but Christ's servant—Christ's image—a witness of Christ—a witness, not only of the revealed doctrine of Christ, but of Christ's graces and virtues—Christ's representation, reflecting his likeness—a living manifestation to our eyes of what Christ was and is; and he feels the witness in his heart, saying, in the language of appropriation and of assurance, "I am my Beloved's, and my Beloved is mine." This is the Spirit's witness to our spirits. Christ, in this way, manifests himself, and dwells in us by his Spirit. It is no matter of hearsay or of speculation. In addition to bible testimony, the christian has the witness in himself, and feels that it is so. "Hereby do we know that he abideth in us, by the Spirit which he hath given us." Have you no inward witness of this—no experience of the Spirit's operations? Doubt then the reality of your christianity. "If any man have not the Spirit of Christ, he is none of his."

In regeneration, the corrupt nature which we inherit from Adam is changed, and the soul puts on the new nature which we derive from Christ, our covenant head. This new birth is by the Holy Ghost; and, by being born again, we become the sons of God. Let us examine the workings of the renovated heart, under the influence of the Holy Spirit, and we shall speedily perceive some of the ways in which he witnesseth with our spirit, that we are the children of God. Ascertain from the Word of God what are the operations of the Spirit, and then examine yourself, whether these are going forward in your heart.

Faith is a mark of the new-birth; for it is said, "Whosoever believeth that Jesus is the Christ, is born of God;" and we know that faith is of the operation of the Spirit. Put, then, the inquiry to your breast, Dost thou believe upon the Son of God?

Love is a fruit of the new birth; for it is written, "beloved, let us love one another—for love is of God; and every one that loveth is born of God, and knoweth God:" and this "love of God," is said to be "shed abroad in our hearts by the Holy Ghost, given unto us." What place, then, ask yourself, has love to God, and love to Christ, and love to the brethren, and to all men, in your bosoms? And, as we read of the "labour of love," I know, therefore, that real love must be a working love, what is this love causing you to do? Look how God brings this matter before you, in 1 John iii. 17, 18, 19—"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." Mark, then, what is immediately added, as to the reflex influence of this active and laborious love upon the soul, in which it has its seat. "And hereby we *know* that we are of the truth, and shall *assure our hearts before him.*" The spirit convinces of sin; have you been awakened to a sense of your guilt and danger, and have you confessed and bewailed your sinfulness before the mercy seat of God?

The Spirit is the Comforter: have you been led to look for peace through the blood of the cross? In this, as well as every thing else, as many as are led by the Spirit of God, they are the children of God.

The Spirit is a spirit of joy: all evangelical happiness in the soul is of his operation; in rejoicing, therefore, in the Lord; in delighting ourselves in God; in rejoicing with joy unspeakable and full of glory; by this joy of the Holy Ghost, he witnesseth, with our spirit, that we are the children of God.

The Spirit is a spirit of grace and supplication: He is the spirit of adoption, whereby we say Abba, Father; He awakens us to a sense of our wants, and to a desire for the mercies of salvation; and by his good influence upon us, we pour out the wishes and the desires of our hearts before him. Are you thus prayerful—abounding in prayer—continuing instant in prayer? You have, in this, the Spirit's witness to your spirit that you are the children of God; for it is thus written, "And, because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

The reality of the Spirit's work in the soul is to be determined by its fruits, and these fruits bear witness, gladdening and consoling witness to our spirits, of his abode, and

operation within us. Look to the enumeration given of these fruits—"But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; and they that are Christ's have crucified the flesh with the affections and lusts."

In the midst of the party and polemic strifes which agitate the community, alas, what danger is there that we should lose sight of vital godliness! Nothing can make up for the want of this; nothing can form a substitute for this; nothing is important, except in so far as it has a relation to this. In the absence of this, pompous religious professions and pretensions, are as sounding brass or a tinkling cymbal. If this be wanting, all else is useless—worse than useless, as it aggravates our guilt, and must increase our condemnation. Weigh, oh weigh, and deeply and prayerfully ponder that declaration of the Holy Ghost, "In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature."

CALVIN.

HINTS TO PARENTS.

"JUST THIS ONCE," OR, THE RULE BROKEN.

"JUST this once," says the fond mother to herself, as she allows the cake or sweetmeat to slip into the mouth of her darling, in despite of her rules for preserving health. It is but a crumb, and how unkind to refuse the friend that so tenderly offers it; and then, just for once, it can do no harm. "I must pacify my child *this* time, at any rate," says the mother, pressed with the hurry of business. "I may grant an unallowed indulgence, in such a case as this, and just for once," says she to herself. In the confusion, sometimes occasioned by company, where the mistress does not preserve her calmness and self-possession, her disturbed manner necessarily propagating itself through the family, down to the youngest child,—then, is an urgent case; and the child must be kept quiet, at any price, "just *this* once," says the yielding mother.

A little child is learning to go to bed alone; the point is nearly gained, but something occurs to disturb its habits, and raise a spirit of rebellion. The mother perhaps is called away in the midst, and she directs that it be rocked to sleep, *this once;* and so the whole is undone; aye, more than undone.

The child throws down its hat or gloves; the mother finds them, and does not exert herself to enforce the rule that should send them to their place; "it is no matter, *just this once*;" another time I will talk loud and long." Sometimes the child (and happy it is, if it is never a *young lady*) is suddenly called to go abroad; and then the agitation, hurry, and confusion, because the hat, coat, or gloves, are misplaced! They did not happen to be put in place, "*just this once.*"

Rules had better not to be made, if there is not firmness enough in the mind that makes them to resist the least temptation. In none of the ways of private life, do we more see the want of steady principle, than in the management of little children, from the first breath they draw. In some happy exceptions, there is a native firmness of temper in the parent; or where this is wanting, it is supplied by principles dictated by conscience, and accompanied by an earnest effort after such a steady adherence to these principles, as will not yield to any earthly feeling or solicitation.

There is a way of denying the wishes, and yet of leaving the mind of the child in a pleasant state; and it may be learned and practised by all parents. This firmness of principle does not involve a constant series of denials towards the child—for it soon learns what to expect; and no one is quicker than a child, to understand a rule wherein itself is concerned, and to notice, too, the least deviation from it. These occasional compliances lead to the destruction of all principle; the effect on the parent is enfeebling to his own character, and on the child, to foster an uneasy and a disobedient temper, to subject it to the dominion of passion, and to lead on to evil consequences, more numerous than the power of human intellect can compute.—La Jeune Mere.—*Vermont Chronicle.*

NUMBER OF JEWS IN THE WORLD.

This singular people appear to be at present as numerous as ever. There are now at least 2,730,000 Jews, belonging to the different sects of Rabbies, Caraites, Samaritans, &c. They are to be met with in almost every European State, except Spain, Portugal, and Sicily, where they are not tolerated. It is said, (but this we question,) that there are no Jews in Scotland, although they are not prohibited from residing there. The European Jews are thus distributed:—

In the Austrian Dominions, in Hungary, Gallicia, &c.	470,000
In Russia and in Polish Russia	450,000
In Turkey in Europe	312,000
In Prussia and in Polish Prussia	153,000
In France	60,000
In Bavaria	55,000
In the Netherlands	80,000
In England, Ireland, and the kingdom of Hanover	25,000
In Denmark, 6,000; in Sweden, 500	6,500
In several of the German States: Baden, 16.000; Wurtemberg, 9,100; Saxony, 1,400; other Minor States, 6,000	32,500
In Italy. Tuscany, 10,000; Sardinia, 3,000; the Papal States, 15,000; Naples, 2,000	30,000
	1,674,000

The Jews are very numerous in Africa, in all the Barbary States from Morocco to Egypt. They are also found in Abyssinia, Zanquebar, Soudan, at the Cape of Good Hope, &c. Their number cannot be exactly ascertained, but it may be reckoned at about 480,000.

In Asia, there are about 250,000 in the Turkish dominions; 35,000 in those of the Emperor of Russia; nearly 100,000 in Persia; besides some in Arabia, Tartary, Caubul, China, The East Indies, and Malabar.—The total number in Asia is about 542,000.

In America, though excluded from Brazil, and from the Spanish dominions, they are dispersed through all the other colonies and states. There are about 15,000 in the United States; 12,000 in the British Colonies; 4,000 in the Dutch Colonies; and 1,000 in those of France, Denmark, Sweden, &c.; in all, about 32,000.

RECAPITULATION.

In Europe - - - - -	1,674,000
Africa - - - - -	480,000
Asia - - - - -	542,000
Polynesia - - - - -	2,000
America - - - - -	32,000
Total - - -	2,730,000

This summary may be considered as tolerably exact, especially so far as respects Europe, where the Jews are most numerous. Although they every where form a distinct people, and have preserved their own peculiar customs, yet they generally adopt the usages and languages of the country in which they dwell. The languages most commonly spoken by them are the Arabic, Italian, German; the dialect in use among the Polish Jews, is the Turkish.—*Archives du Christianisme.*

MISCELLANY.

Exultation.—To carry the triumph over a person you have got the better of, too far, is mean and imprudent; it is mean, because you have got the better; it is imprudent, because it may provoke him to revenge your insolence in some desperate way.

Absence destroys small passions, and increases great ones; as the wind extinguishes tapers, but kindles fires.

Repentance.—Never defer the amendment of your life to the last, because the thief was pardoned, for as that was a precedent that none should despair, so it was but one example, that none should presume.

Teaching.—Instructors should not only be skilful in those sciences which they teach; but should have skill in the method of teaching, and patience in the practice.

Desirable Qualifications.—He who is open without levity, generous without waste, secret without craft, humble without meanness, bold without insolence, cautious without

anxiety, regular, yet not formal, mild, yet not timid, firm, yet not tyrannical—is made to pass the ordeal of honour, friendship, and virtue.

HYPOCRISY.—A hypocrite is under perpetual constraint. And what a torment must it be for a man always to appear different from what he really is!

To be idle is to be vicious.

PREPARATION FOR DEATH.—To neglect at any time preparation for death, is to sleep on our post at a siege; but to omit it in old age, is to sleep at an attack.

SECESSION CHURCH.—NO. I.

[*For the Christian Freeman.*]

DAY OF THANKSGIVING—PROGRESS OF REFORMATION.

I AM glad to find that your publication is shut against all bitterness, and railing, even when circumstances have urged to it. I do hope you will hold on this course, and, at the same time, give full opportunity to do justice to that division of the Presbyterian Church—the Secession—among whose members your circulation is now entensive; and, I confidently expect, will soon be greatly increased To do the justice above named, I respectfully claim, for some months to come, a part of your pages, to contain simple statements respecting the history, doctrine, practice, and discipline of that church, in whose communion I am honoured with occupying a place.

In these statements it will come, in my way, to examine our authorized principles respecting civil government—the magistrate's power in matters of religion, a subject now much agitated, and the *progress* of principles favourable to liberty of conscience in the Secession. In our progress, we shall also be able to tell your readers what is meant, when, in the *Orthodox Presbyterian* you are welcomed into the field, and success implored upon your exertions, so far as you advocate the principles of the first Seceders. Some might suppose that this expression implied that we had departed from the religious faith of the Erskines, Fishers and Browns, of other times. Our examination, however, will free the writer in question from the charge of making any such assertion, which the preaching, ordinations, and admissions to communion, in our church, would flatly contradict; and yet we shall see that his words have a meaning, which must and shall be told to your readers, and especially to your readers in our church.

I deem such a series of papers important, at the present time, because we are on the eve of celebrating the completion of the first century of the Secession. You are aware that, at the last meeting of our Synod, it was directed that the 16th of November, 1833, shall be observed by all our congregations, as a day of thanksgiving, not only for the Lord's goodness to us and our country, during the past season, but in special reference to His kindness to the Secession, which, in her separate state, commenced on the 16th November, 1733

—the day on which our fathers declined the authority of the General Assembly, in Scotland. The first Presbytery, however, was not constituted till the 6th of December following—the day which our Scottish brethren intend to observe.

At the time of such an observance, it is right that our ministers, elders, and people, should carefully examine how far, as a church, God has enabled us to support and advance the cause of scriptural truth—the order of God's house—and purity of church communion, all of which were dear to our fathers. Much deficiency have we to lament in all these articles, and, yet, much for which to be thankful. Zealous, good men, in other churches, are labouring, and we wish them success, to bring all the ministers in their connexion to preach the same gospel, in all the parts of it, as revealed in the Bible. Let us be thankful that the truth, and uniformity in holding and teaching this truth, so eagerly sought after by such men in their respective communities, have always existed, and now exist, in the Secession. Her members all rejoice around the same standards of truth—namely, the Holy Scriptures, as the only infallible rule of faith and practice, and next, the Westminster Confession of Faith, as exhibiting our views of Divine Revelation. If God has strengthened our Church thus to hold the lamp of truth, while, according to the statements of those who have a right to know, and whose veracity we can trust, much, that has long dimmed, and still clouds its glory, prevails in other churches, bearing the Presbyterian name—till many in these societies have been stirred up with zeal, and are imitating the example of our faith—exerting every means in their power to cause the light of the same lamp to shine upon every congregation in their connexion;—if God has thus blessed our exertions—thus made us faithful—thus honoured us, let humble thankfulness fill our souls on the 16th of November next.

The scriptural church order, loved and practised by Calvin and Knox, and handed down to us by the fathers of the Secession, still remains in uniform practice among us. While we are told in publications, by members of other Presbyterian churches, that, in many of their congregations, there are no elders chosen by the people, and publicly set apart, after making a profession of their faith, and engaging to discharge faithfully the duties of an elder, it is but justice to state that, in every congregation under the Presbyterian Synod of Ireland, there are elders regularly appointed, and set apart, to act as a church session. No congregation would be permitted to pass our visitation Presbyteries without this important court—the first in place and value in Presbyterian order. On the approaching day of thanksgiving, let every Presbyterian in Ireland, distinguished by the name *Seceder*, be in his place of worship, there to praise and thank the great Head of the Church, that we enjoy these advantages, as did our fathers; that, as a church, we have been, during the past century, the honoured witnesses for the doctrines, order, and government of the Reformed Church of Scotland, as she exhibited these in the days of her highest purity. Let us not be discouraged, though some, not belonging to our church, whom, notwithstanding, we reckon brethren in Christ, should, under different pretences, affirm that this is not true. Let Seceders examine the doctrines taught—the government practised—the means used, to preserve purity of communion in the Secession, and then judge whether I, or those referred to,

speak the truth. Though we deem them mistaken, let no feeling of resentment mingle with the thanks, which we intend to express to our Heavenly Father.

While we wish to do public justice to our branch of the Presbyterian Church: while we call upon Seceders to reflect on their standing and privileges—to rejoice and be thankful, far be it from us to feed the spiritual pride, which would glory in profession, and neglect practice. Strongly do we urge upon them, to live under the influence of the sanctifying doctrines, embodied in their standards, and delivered by their ministers. They ought to be like the Redeemer, for they believe that his people are spiritually united to him by faith. Keenly have we felt the injustice done to the Secession, when hearing a celebrated Divine, who, as a theologian and a preacher, stands very high in our esteem, declare that the doctrine of union to Christ had been long lost and neglected in the church. If it has been long and generally neglected in the denomination to which he belongs, are the Secession Church, and the Covenanting Church, no part of the Church of Christ in Ireland? If they are, was not this holy doctrine in their standards, and always preached from their pulpits without any neglect, during the period of which he spoke; was there not, in every considerable district of Ulster, a Seceding Minister weekly preaching this, and the other doctrines of God's revealed will, faithfully to sinners, for their salvation? While doing this, he was often treated with the same neglect by ministers and people around him, bearing the Presbyterian name, which the Divine alluded to, visited upon the whole Secession Church.

We are sometimes charged with apostacy from the principles of our fathers, and with deserting the doctrines contained in the Westminster Confession and Catechisms. Such charges we declare to be false, so far as the Presbyterian Synod of Ireland is concerned. If some of the Reformers and early Seceders held the doctrines which some Covenanters now advocate, respecting the magistrate's authority to punish heretics, we may consistently renounce their errors, in following out reformation principles. If Seceders are to be condemned on this account, churches with which our Covenanting brethren hold communion, are equally blameable. To prove this, I shall present an extract from an excellent paper, lately published by authority of the Covenanting Synod, in America. The sentiments are so good that we willingly adopt them as our own.

"The cause of the Covenanted Reformation," say the American Covenanters, "we love with increasing affection; we believe we understand its principles, and without discourtesy, unkind affections, or injury to other portions of the household of faith, we hope to cherish it.

"In thus referring to the cause of the Covenanted Reformation, we would not be understood as giving a pledge, to be guided in our course by such measures as those, upon which, we fear, some of our brethren have fixed in their partial historical researches, as an example to be followed; but upon which measures, S. Rutherford, a witness of them, thus animadverts, 'Our work, in public, was too much in sequestration of estates, fining and imprisoning; more than in a compassionate mournfulness of spirit, toward those whom we saw to oppose the work. In our assemblies, we were more to set a state opposite to a state, more upon forms, citations, leading of witnesses, suspensions

from benefices, than spiritually to persuade, and work upon the consciences with the meekness and gentleness of Christ. The glory and royalty of our princely Redeemer and King were trampled on, as any might have seen in our Assemblies. It had been better had there been more days of humiliation, and fasting, and far less adjourning commissions, new peremptory summonses, and new drawn up processes.'

"In the prevailing spirit of Rutherford, we hope to go forward, leaving others as their model, if such be their pleasure, the measures which he reproves. The *true* friend of the reformation, will not be indiscriminate in his admiration of the means employed to carry it on. The period of the British reformation was one of peculiar difficulty, and of great complexity. Connected with it were many interests other than those that properly belonged to the church. Crowns, and thrones, and kingdoms, were involved in the movements and revolutions of that day Indiscriminately, *to applaud* all that was there said or done, by those professing to be the friends of the good cause, may, at this distance of time, for a little while, serve the *interests of faction*, and enlist prejudice on its side, but cannot promote the *cause* of *truth* and moral order; to the interests of these, mere prejudice must ultimately be injurious. It is a just remark, that, 'Prejudice may be trusted for a little time to guard the out works, while reason slumbers in the citadel; but if the latter sinks into lethargy, the former will raise a standard for herself.'"

As a masterly defence of our principles on the article of the Magistrate's power, we recommend the *Review* of Mr. Houston's *Christian Magistrate*, and also the *Covenanter Reviewed and Persecution Condemned*, by the Rev. John Paul. From the former *Review* I shall present an extract, to show that Seceders have the example of Covenanters to justify them in rejecting any sentiments of their forefathers, which they may discover to be unscriptural. "The reformers," says Mr. Paul, "were great men, but not infallible. Implicit faith is not a Protestant, but a Popish principle. They (the reformers) utterly disclaimed infallibility. Not only in principle, but also in practice they disclaimed it. The later reformers improved on those who went before them. They examined freely the principles of their predecessors, and exploded without ceremony their mistakes and their errors. They brought every thing to the law, and to the testimony, and whatever could not bear the scrutiny, they utterly rejected as reprobate silver. That right of private judgment which they so nobly claimed and exercised, shall we (Covenanters) now basely surrender? No. The very same liberty which they exercised in examining the sentiments of their predecessors, we will exercise in examining theirs. Are Covenanters now ready to subscribe all the sentiments of their forefathers, relative to magistracy? They are not. Would Mr. Houston himself subscribe them? If he would, he might burn his sermon. His sentiments and theirs are as opposite to each other as the north and south poles. As he is so fond of their authority, I shall gratify his taste by exhibiting a specimen. The great Calvin thus writes—'It seems to me that the apostle would remove that trifling curiosity of men, who frequently use to inquire by what title those who enjoy the government have obtained it; but it ought to satisfy us that they are in the government, for they did not obtain this eminence by their own excellency, but are placed in it by the hand of God.' Does Mr. Houston believe this slavish doctrine? No. He runs to the very opposite extreme, by teaching that dominion is founded in grace."

Orthodox Churches, and the Secession, in particular, owe a large debt of gratitude to Mr. Paul, for his able defences of scriptural truth. Why have these churches so long neglected to bestow upon him some public mark of favour, as evidence that they rightly value his services? He has well defended many doctrines of our confession, as well as those scriptural principles of religious liberty, for holding which, Seceders have been, and now are, slandered as apostates from the profession of their fathers.

Oct. 20, 1833. T. K.

RELIGIOUS INTELLIGENCE.

The General Assembly of the Presbyterian Church in America has resolved, that the first Monday in January, 1834, should be observed throughout all their churches, as a day of fasting and prayer for the conversion of the world. They have requested all corresponding churches, and all churches, generally, in America and Europe, to unite with them. The Congregational Churches of America, and the Reformed Dutch Church, and others, have responded to the call.

At the late Meeting of the Synod of the United Secession Church of Scotland, in Edinburgh, a letter was read, from the General Assembly of the Presbyterian Church of America, requesting a correspondence with the United Secession Synod, and an interchange of Yearly Reports. The celebrated Dr. Cox was introduced to the Synod, and in a most eloquent and delightful speech, detailed the glorious triumphs of the work of Christ in America; after which, Dr. Cox, and Dr. Pedie, engaged in prayer, and the Synod sang, together, standing, the 133d Psalm. From the statements made in the letter and the address, it appears that there are now in the American Presbyterian Church, 22 Synods 101 Presbyteries, 1,800 Ordained Ministers, 2,500 Churches, and 23,000 Communicants. A Committee was appointed by Synod, to draw up a letter in reply to the American General Assembly, intimating a compliance with their request. In accordance, therefore, with the invitation of the General Assembly of America, the United Synod of the Scottish Secession, have agreed, that throughout all their Congregations, the first Monday of January next, shall, under the divine blessing, be observed as a day of united prayer for the world's conversion to God. Surely our brethren of different denominations in Ireland, can have no objection in uniting with us, in procuring a general united observance of the same day, and for the same object. Who knows how much it may please God to give us one heart and one mind? Let the subject of the revival of religion be taken up, and who knows, but it may please the Spirit of God, to leave a blessing, and revive his work in our hearts, and in our churches? We hope that this call will be responded to by our brethren generally.

At the late meeting, (September,) of the Scottish United Secession Synod, it was agreed to observe the 6th of December next, the centenary of the Secession, as a day of thanksgiving to God, for his goodness to the Secession Church. In this they were anticipated by the Presbyterian Secession Synod in Ireland, who had agreed to observe the 16th of November next, for the same purpose.

THE REFINER.—"He is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Malachi iii. 2, 3. A few ladies in Dublin, who often met together to read the Word of God, one day occupied their attention with the passage now before the eye of the reader. One of the ladies expressed her opinion that "the fuller's soap and the refiner of silver" were only the *same* image to convey the same view of the sanctifying influence of the grace of Christ. "No," said another, "they are not the same image; there is something remarkable in the expression, 'He shall *sit* as the refiner and purifier of silver.'" On going into the town, this lady called on a silversmith, and desired to know the process of refining silver, which he fully explained to her. "But do you *sit* Sir," she asked, "while you are refining?" "Yes, madam, I must sit with my eye steadily fixed on the furnace; since if the silver remain too long, it is sure to be injured.' She at once saw the beauty and comfort of the expression. Christ sees it needful to put his people into the furnace, but He is seated by the side of it.—His eye is steadily fixed on the work of purifying—and his wisdom and his love are both engaged to do all in the best manner for them. As the lady was returning to her friends, to tell them what she had heard, as she turned from the shop-door, the silversmith called her back, and said, he had forgotten one thing, and that was, he only knew the process of refining to be complete by seeing his own image in the silver.—When Christ sees his image in his people the work of purifying is accomplished.

THE WORM AND HIS DWELLING.

I AM a worm, a right merry worm—
From the glaring sun I shroud my form;
My dwelling is safe from the lightning's flash,
And I heed not the direful thunder crash;
The howling winds are zephyrs to me,
As through the moist earth I wind fearless and free.

The beak of the bird I may well defy,
And the foot of the beast I come not nigh;
The gaze of man—I avoid him *now*—
The craft of his hand, and the scowl of his brow—
But I'll greet him with glee when he lies my slave,
In the home of the worm—in the oozy grave.

No terror for me hath the warrior's brand,
And I glide at will through his bony hand;
The lip of beauty I closer press,
And with more delight than a lover's caress;
And the king and the worm are companions meet,
As I share his sumptuous winding sheet.

My dwelling hath room enough—and there
The rich, the poor, my welcome share;
And though no laughter lights up the eye,
Dried is each tear, and hushed each sigh;
And the rest which earth's denizens vainly crave,
Is found in my home—in the peaceful grave.

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